The Western Luminary.

PUBLISHED WEEKLY.—THOMAS T. SKILLMAN, EDITOR, PRINTER AND PROPRIETOR.

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TERMS OF THE LUMINARY.

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For the Western Luminary.

AFRICUS—No. IV.

An assemblage at the family altar, and the hearing of the Holy Scriptures regularly read, would no doubt produce, on servants effects of the most salutary kind. But this is not sufficient. More ample means of knowledge, of the knowledge 'which maketh wise unto salvation,' should be afforded them. In short, they should be enabled to read and to understand the divine word, whose celestial teachings and heavenly consolations have been too long withheld from them.

Do the Christian public deem it their duty to send that word to distant lands, and enable their benighted inhabitants to receive and read it each in his own vernacular tongue; do they deem it a duty to contribute to the education of heathen children; and will they feel no obligation to give to their servants the same heavenly boon!—to the children of those 'by the sweat of whose brow' they are supplied with the necessary comforts and conveniencies of life—to those to whom it might be imparted with so little expense, and constitute something like a reward, small indeed, for the loss of liberty and the privileges accompanying it, one of the chief of which is the ability of acquiring knowledge, intellectual and moral.

Every congregation, *where it can be done*, should establish a Sabbath School for the instruction of the blacks. Where it can be done—for, to the disgrace of a civilized and christian country, it cannot in every place be done, from an apprehension of violence, even personal, to those who should undertake it. But energy and perseverance could accomplish it in many places. Where it has been attempted, so far as I am acquainted, the blacks have manifested an extraordinary desire and aptness for the attainment of knowledge. Private instruction would be equally, or perhaps more successful. How easily and how profitably might children, while pursuing their education, be employed on the Sabbath in teaching the blacks of their own age. Proper encouragement from their parents would prompt them to engage in it and pursue it with pleasure.

An unwarrantable depreciation of the negro intellect is indulged in by many. When their liberation or education is spoken of, we are often told of their degraded natures, of their grovelling dispositions, of the impossibility of enlightening them, that if left to themselves, (to use the common expression on such occasions,) they would do, nor pursue, nothing; as if all this were not induced on them by their conditions. We hold them in degraded slavery, withhold from them every mean of improvement, and complain of their stupidity and dullness.

There is no just reason to suppose that the negro race is inferior in intellect to the rest of the human species. It is unfair to infer inferiority from the evidence given by our slaves. Where an opportunity has been afforded they have not shown any deficiency. And let them who view with contempt the negro understanding, remember that the ancestors of the most civilized nations of the present day were regarded with equal contempt by the polished Greek and the haughty Roman, insomuch that one of the most celebrated of the ancient Philosophers held that Barbarians (under which name all nations except his own were included) were made for slaves.

Worldly politicians may regard with apprehension the education of the negro considered as a slave. But the christian should have no apprehensions on the subject. It is his to perform his duty, and leave the event with God. "I tremble for my country," said a great American Statesman—"when I reflect that there is a just God, and that his justice will not sleep forever." And well may we tremble. The most proper method of averting the wrath of Heaven, is by ameliorating the condition of the negro, and preparing him for that freedom which one day he will obtain with or without our consent.

AFRICUS.

MORE FASHIONABLE MURDERS.

Mr. Wm. G. Graham, assistant editor of the N. Y. Enquirer, and Mr. Barton, of Philadelphia, left here early this [Wednesday] morning in two different boats for the Jersey shore, to settle a quarrel with pistols. They landed at Weehawk, and proceeded to the beach, about one mile above, on the margin of the North River. Here the ground was marked out by seconds, the principals placed at ten paces distant—and on the word being given, both fired without effect. A second shot was then exchanged, which proved fatal to Mr. Graham, the ball taking effect in his groin. He immediately fell, and exclaimed, "I am a dead man." He was taken into the boat which conveyed him to the spot, and died before they reached this side of the river. His body was landed at the French tanyards, about two miles above this city, about 11 o'clock this forenoon.—*N. Y. American.*

"Some time this week," says the Schuykill Journal, "two colored persons at a public house near Joanna Furnace had a dispute whilst playing at cards. They (as we have been informed) agreed upon *butting*, (or fighting head to head,) when one was unfortunately killed. The survivor was lodged in the County Jail."

Messrs. Vance & Carson, of North Carolina, rival candidates for Congress in August last, undertook to murder each other on the 5th Nov. near the dividing line of the two Carolinas. Vance received a wound, of which he died shortly after.

☞ We have placed these examples together, because we conceive there is no difference between a white murderer and a black. Neither is it of any importance what is the particular mode of killing whether by butting, or by blowing each other's brains out with pistols. The following passages from Dr. Nott's Oration on the death of Gen. Hamilton may be read in this connexion with interest and profit.

N. Y. Observer.

"Under what accumulated circumstances of aggravation does the duellist jeopardise his own life, or take the life of his antagonist! I am sensible that, in a licentious age, and when laws are made to yield to the vices of those who move in the higher circles, this crime is called by, I know not what accommodating name. But before these altars, in this house of God, what is it? It is murder—deliberate, aggravated murder. If the duellist deny this, let him produce his warrant from the Author of life, for taking from his creature the life which had been sovereignly given. If he cannot do this, beyond all controversy he is a murderer; for murder consists in taking away life without the permission, and contrary to the prohibition of him who gave it.

Who is it, then, that calls the duellist to the dangerous and deadly combat! Is it God? No; on the contrary, he forbids it. Is it, then, his country? No; she also utters her prohibitory voice. Who is it then? A man of honor. And who is this man of honor? A man, perhaps, whose honor is a name; who prates with polluted lips, about the sacredness of character, when his own is stained with crimes, and needs but the single shade of murder to complete the dismal and sickly picture. Every transgression of the divine law implies great guilt, because it is the transgression of infinite authority. But the crime of deliberately and lightly taking life, has peculiar aggravations. It is a crime committed against the written law not only, but also against the dictates of reason, the remonstrances of conscience, and every tender and amiable feeling of the heart. To the unfortunate sufferer, it is the wanton violation of his most sacred rights. It snatches him from his friends and his comforts; terminates his state of trial, and precipitates him, uncalled for and perhaps unprepared, into the presence of his Judge.

* * * * * * * * * *

It is true, that he who falls in single combat, has the honor of being murdered; and he who takes his life, the honor of a murderer. Besides this, I know not of any glory which can redound to the infatuated combatants; except it be what results from having extended the circle of wretched widows, and added to the number of helpless orphans. And yet, terminate as it will, this frantic meeting, by a kind of magic influence, entirely varnishes over a defective and smutty character; transforms vice to virtue, cowardice to courage; makes falsehood, truth; guilt, innocence—in one word, it gives a new complexion to the whole state of things. The Ethiopian changes his skin, comes back from the field of perfectibility, quite regenerated, and in the fullest sense, an honorable man. He is now fit for the company of gentlemen. He is admitted to that company, and should he again, by acts of vileness, stain this purity of character so nobly acquired, and should any one have the effrontery to say he had done so, again he stands ready to vindicate his honor, and by another act of homicide, to wipe away the stain which has been attached to it."

GAMING AND SUICIDE.

A letter from a gentleman in Paris, to his correspondent in England, dated Aug. 17, mentions that on the day previous, the bodies of four individuals, who had committed suicide, were lying unburied in that city, and that the death of every one of them was occasioned by the passion of gaming. The Commissary of Police informed him, that out of three or four hundred suicides committed annually in Paris, seven-eighths of the number might be attributed to the same cause. In the pocket of one of these deluded victims, was found the following letter:—

"I am a travelling clerk, belonging to the firm of ***. I enjoyed the confidence of my masters, and during four years that I have been in their service, I never did a dishonest act except one, and for that I am about to suffer death. I have had many thousand francs in my possession, for which I always regularly accounted to my employers. Unfortunately I was sent to Paris, and became acquainted with a person who took me to Frescatis.—There I lost money,—honour—every thing!—I cannot survive!"—*Charleston Observer.*

Appalling Facts.—Thirty millions of dollars are annually expended in these United States for ardent spirits! Ten millions of dollars are yearly expended for the support of paupers caused by intemperance! There are one hundred thousand drunkards in the country, of whom ten thousand yearly die untimely deaths!

THE ITINERANT PREACHER.

—True religion sprung from God above,
Is, like her fountain, full of charity,
Embracing all things with a tender love,
Full of good-will, and meek expectancy.
Full of true justice and sure verity,
In heart and voice; free, large, ever infinite,
Not wedged in strait particularity,
But grasping all in her vast active spright,
Bright lamp of God! That men would joy in thy pure light!

About a year ago, I was travelling near one hundred and ten miles from home I preached at the town of M ——— on Monday morning after communion in that place, having an appointment to preach in the evening about ten miles distant. I was informed by the minister of the place, that I should be accompanied by a woman who lived on my way, who had lately joined the church, and who had mentioned me as the instrument of her first awakening. On our way, she related the circumstances with much feeling. I had been at her father's house about twenty-three years before, when she was a little girl, and had conversed with her about the concerns of her soul; and, the following day, visited the school where she was, talked and prayed with the children. She said she had been much affected at those times, and that the impressions had never entirely left her mind, till she obtained a hope of an interest in Christ. I dined at her house; and she went with me to the meeting. My spirit was refreshed with her conversation. After sermon, I told the people that if they would detain them, I would speak a short time to the children present. They soon collected round me. I informed them of the danger of living in sin, the necessity of a change of nature, &c.; enjoined obedience to their parents, a careful observance of the Sabbath, and a punctual attendance on the ordinances of religion, particularly prayer.

A number of them were much affected, and also some of the people present; especially the woman mentioned above was bathed in tears. I asked these little children if they wished religious people to pray for them? they answered in the affirmative. I told them, some of us might die soon—perhaps we should pray before we parted; and asked them, if they wished for that? To which they again replied they did. These little lambs were committed to God in prayer, and we parted likely to meet no more in this world.

This to me is become a favorite method of dealing with children. I have practised much in this way for some years past, especially when preaching in places destitute of the stated public ordinances of religion; and I seldom, or never, made the attempt without seeing some apparent good effects, not only in the children, but the parents and others present. I am well persuaded there should be more attention paid to this class of our hearers, than has been generally bestowed upon them. They are not likely to be much profited by our common discourses delivered to adult persons; but a few plain truths spoken professedly to themselves collected together, will be attended to, and probably long remembered; and who knows but the Hearer of prayer, when his people are collected together, and with one heart unite in prayer for these lambs of the flock, may confer on them the blessings of his grace.

But I intended to relate some other occurrences, which took place on my tour The next morning I set out on my journey, and about the middle of the day, called at a house to inquire the road A man came to the door, who knew me, though an entire stranger to me He said I must go with him—he lived half a mile from the place; that he would feed my horse, and his wife would get my dinner, and be rejoiced to see me I complied with his kind invitation. When I entered the house, the woman appeared much moved. I asked her what she knew of me? She said, I had called at her father's house, above twenty-three years ago, when she was a little girl, and had conversed with her; that my observations had made an impression on her mind, which she never lost; that she had sometimes seen me since, and often wished to converse with me, but had not had an opportunity. I inquired what was *now* the state of her mind in regard to religion? She replied, that, for some years past she had enjoyed a comfortable hope of an interest in Christ, had become a member of his church about six years ago, and still thought that my conversation with her, when a child, was of special benefit to her soul. I well recollected calling at her father's house, and talking with her, though I had never heard of her from that time. I was the better prepared to hear the account she gave me, after what had passed the day before; but was still more surprised at what occured the day following.

When, travelling, about the same hour of the day, I met with a woman on the road.—After passing me she inquired my name.—When I informed her, she appeared affected. I asked how she knew me in that strange country? She replied, that I had preached one night at her father's house, about twenty-three years ago, when she was a little girl; and that I had much conversation with her and another little girl at that time. When she told her father's name, I recollected the time well; and the woman informed me that the other little girl, who appeared a very interesting child, continued much concerned in her mind from that time, joined the church very young, and that she had entered into her eternal rest. The woman whom I met also told me that she herself had undergone a great change in her mind from that time, that she had obtained a hope of an interest in the Saviour, and joined the church about eight years ago.—She turned her horse and went back with me to her house, a distance of about two miles, observing that she could perform her errand on another day.

Those who have travelled in a strange land may form some idea of my feelings, after meeting with these interesting females, hearing the accounts of what God had done for their souls, and receiving the favors they conferred upon me I could not help thinking of Paul, when he met with his Christian brethren—*He thanked God, and took courage* What a glorious place must heaven be, when all the redeemed shall meet together, and each shall tell the interesting story of the way the Lord had brought them hither, and the means and instruments he had used for their conversion, sanctification, &c.!

When I conversed with those three little girls, they were more than one hundred miles from each other. Finding them, unexpectedly, in another country, and hearing their statements, it suggested to my mind some reflections, which, I trust, have been useful to me, and perhaps may be to others. How many opportunities of being useful to youth and children have passed since that time, that I have wholly neglected. And many of those children and youth I shall never see again, till I meet them at the bar of God.—This cutting reflection often occurred to my mind. Knowing that these seasons or opportunities of usefulness cannot be recalled, I have resolved, and by the grace of God, in some measure lived up to the resolution, that when I am hospitably received into a house, and treated as a minister of Christ, I will not leave that family without dropping a word of instruction, advice, and exhortation, especially to the children. This I consider as a matter of great importance; and it is with deep regret I reflect on my former neglect of this duty; and I cannot but fear that some of my brethren are living in the same neglect. The office of a Gospel minister gives a man who wishes to do good, great advantage; and, if he be faithful, he may spread a savor of religion wherever he goes.

Perhaps this little narrative may fall into the hands of some who have lately entered into the work of the Gospel ministry. Permit one who has passed his youthful days, affectionately to call your attention to the situation of children. Remember what the prophet foretold of the Messiah, that he would "gather the lambs in his arms, and carry them in his bosom." In the days of his flesh, he took little children into his arms; and blessed them, and now, in heaven, he exercises the same compassionate regard for children. His command to his ministers is, 'feed my lambs.' You have given yourselves up to the service of God in his church. In what way, therefore, can you better glorify your heavenly father, than in following the example, and obeying the command of the blessed Jesus? And we are to remember, if we neglect our duty, and do not use these excitements to piety among young people and children, to which our office binds us, we not only do no good, but we do much harm.

A minister may appear well in the pulpit, he may preach well; but if, in his intercourse among his people, or where he may travel, he manifest no special concern for the salvation of children and youth, he degrades his office, he discourages and sinks the spirits of the pious, and those destitute of grace become more hardened and careless. This is an awfully solemn case; and, although I be found speaking against myself, I must say, that the minister who gives himself up to the world, converses only on the different opinions on politics, and the concerns *of this life, generally, is a dead weight on the church of God*, and, instead of promoting the cause of piety, he proves a great hindrance to the progress of religion, as far as his influence extends.

But not only ministers should be engaged in instructing and exhorting the rising generation, but parents and Christians in general can do much in this way, if they embrace the opportunities which God, in his providence, affords; and without their concurrence ministers can do, comparatively, but little.—May God awaken all his ministers and people to a suitable concern for the rising generation! and may the Lord have mercy on the children and youth of our day, that they may be raised up a generation to praise him!

LAW AND MEDICINE.

Use law and medicine only in cases of necessity; they that use them otherwise, abuse themselves into weak bodies and light purses.

From the Ohio State Journal.

THE APPRENTICING.

A SKETCH.

"Let not ambition mock their useful toil,
"Their homely joys and destiny obscure;
"Nor grandeur hear with a disdainful smile,
"The short and simple annals of the poor." *Gray's Elegy.*

It was a beautiful morning in August of the year 1818; the first rays of the sun had just tipped the tops of the tallest oaks of the forest, tinging them with a brighter green; the spirited horse was quietly grazing among the lowing herd on the grass of a beautiful meadow, at one side of which stood the quiet cottage of my mother,the widow D*****. It was the morning of the Sabbath, a day which was always regarded at her humble dwelling with the strictest reverence. I was to be no longer a member of my mother's family; I had been apprenticed to a mechanic in a village about fifteen miles distant, and that day had been fixed on for my departure I had wandered out, about the time I have mentioned, to take, as it were, a farewell of the faithful animals that composed a principal part of the "goods and chattels" of my widowed mother. My own feelings cast a shade of melancholy on every thing around me, and I fancied that the noble horse or patient cow, as they raised their heads to view me, had a melancholy air about them; indeed, the faithful old dog, as he walked patiently behind me, seemed much more serious than usual. This, though it was the effect of imagination touched my heart, and the big tears rolled down my cheeks unrestrained.

I continued to wander about in a frame of mind which, though melancholy, I would not have exchanged for whole years of noisy and senseless mirth, until the hour for breakfast, when I returned. Our frugal meal, displayed on a plain oaken table which was covered with a cloth of snowy whiteness, was dispatched in silence We all felt that a family separation was about to take place, but none ventured to speak on the subject. Breakfast being over, my mother, according to her usual custom, called her little household around the family altar to offer morning sacrifice of prayer and thanksgiving to Him who has promised to be the widow's God, and a Father to the fatherless. After reading a portion of holy writ, and singing one of the beautiful Old Psalms of David, we bowed ourselves in supplication, and our widowed parent addressed the Eternal Throne, in behalf of herself, her children, and the world in general, but in particular, for her eldest born, who was that day to leave her maternal roof. Here her voice faltered, but she proceeded, with difficulty, to ask that he might not forget the wholesome instruction he had received, both from her and a parent who was now resting in the grave. Her utterance now, from the intensity of her emotion, became entirely choaked, and she was, after a short and impressive pause, obliged to conclude.—We rose from our knees, and tho' I exerted myself to the utmost to conceal and restrain my feelings, yet the big tear of sorrow forced its way down my cheek; nor were the younger members of the family less affected at the sight of the agitation of our parent. She was a woman of no ordinary cast—possessing great power of mind, which, united to a firm belief in her Saviour, together with her exemplary walk, had given her the supreme command of the hearts and affections of her children. We had seen her pass thro' the most trying scenes of affliction, and sustain herself with a firmness which would have astonished us, had we not known that she was endued with power from on high. But to see her affected now, touched our hearts, and not only one, but the family wept. A short time was spent in arranging matters for my departure—but few words were spoken, for we dare not trust our tongues with the feelings of our hearts. At length I took up my little bundle, and, with a slow and reluctant step, took the road for the village. Just as I was leaving the house, my mother dropped some solemn words of advice, which sank deep into my heart.

Since that day I have had, perhaps a full share of the afflictions common to man, in his present state, and part of the time I have been a wayward boy; but I believe I may say with a late excellent poet;

"And if I e'er in Heaven appear,
A mother's holy prayer,
A mother's hand and gentle tear,
That pointed to a Saviour dear,
Have led the wanderer there."

PHILANDER.

FAMILY PRAYER.

AN EXTRACT.

Prayer ardent opens heaven, lets down a stream
Of glory, on the consecrated hour
Of man in audience with the Deity.
Who worships the great God, that instant joins
The first in heaven, and sets his foot on hell."

Yes, such are the blessed effects which result from true devotion; for he who has the ear of God in prayer, controls the arm that sways the universe. It was this fact that made the sanguinary queen declare that she feared more the prayers of John Knox and his followers, than any army of thirty thousand men. It was while Peter and John prayed that the house was shaken where they were assembled; and they were all filled with the Holy Ghost. Acts iv. It was while Moses, Aaron, and Hur prayed unto God upon the Mount, that Joshua vanquished the Amalekites in the valley. Truly it may be said, Prayer is our guide to God; and the key to the treasury of God; for he can never become really poor who can pray, "seeing that the Lord is rich unto all that call upon him." Rom. x. 12. To encourage us to come boldly to a throne of grace, our Lord assures us that no earthly parent was ever more willing to grant the reasonable requests of a beloved child, than God is to answer the prayers of those who call upon him in truth—see John ix. 31; Rom. x. 12; 1 John v. 14, 15. Another argument may be derived from our own helpless and destitute condition.—Revelation declares us to be morally poor, blind, naked, and wretched; but the same blessed book points us to the exhaustless stores of divine grace, to supply all our wants, and to prayer as the appointed means. Are we sick? Prayer is Heaven's own restorative; hungry? prayer supplies the precious mana; dejected and walking in darkness? prayer is the most effectual relief; for though a christian may approach a throne of grace under much dejection and scarcely able to hope for an answer, yet he shall not return empty; and at last, he shall reap an abundant harvest from the prayers which here he may have sowed and watered with many tears Too much importance cannot be ascribed to prayer; especially where several christians are united in that exercise. "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." This fact is strikingly illustrated in the case of Daniel, ii. 17, 18; and in the history of Peter, Acts xii. 12.

Is any pious family or individual in affliction, or walking under the hiding of God's countenance? let them unite together in prayer; and they have the highest authority to hope that God will come and help them. Is a church of Christ in a state of spiritual declension? let those who feel the importance of the subject, unite together in solemn fasting, humiliation, and prayer; and we are greatly mistaken if a revival of religion does not ensue. Such was the result in the days of Hezekiah, Solomon, and Azariah, 2 Chron. vii. and xv. chapters—and such has been the effect of fervent prayer in every age of the church. Almost every revival of religion may be traced to the united prayers of God's people, and we cannot but believe that the happiest consequences would result to the churches of Christ, if the ministers, located in any particular town or district, would meet at stated periods for special prayer to God, for a blessing upon their own souls, and upon their several churches. Let the deacons of churches, let the male and female members, appoint special meetings for prayer; and let each pious individual Christian pray to God for the outpouring of his Spirit upon the world that lieth in wickedness, and we have reason to believe that the world would soon be filled with the knowledge of the glory of the Lord, as the waters cover the sea. If, therefore, you love your country, and desire the present and eternal happiness of those hundreds of millions who are destined to populate this vast continent; if you love your own family; if you have any regard for the cause of Jesus, or love for your soul; then cultivate the duties of private, domestic, and public prayer.

From the Eclectic Recorder.

MAXIMS.

The wisest man is oftenest in doubt; and he who knows most will most frequently confess his want of knowledge.

Things least regarded are most important. The frequent recurrence of daily blessings prevents our noticing them as they deserve.

Men commonly have much more happiness than misery. The days of quiet enjoyment are many—of extreme pain, are few.

The pity and the scorn of the world are the same.

The proud man despises persons whom he is under the greatest obligation. Like him who climbed the tower and kicked down the ladder by which he ascended.

A slight offence makes an unreasonable man forget many benefits.

A prudent man will avoid the obligation of keeping secrets.

Practical energy is to depend on yourself, to do your own business.

It is dangerous to be candid, for few persons will bear the truth; yet a want of candor is a want of honesty.

The wisest man is most open to conviction, by yielding his opinions to new evidence.

Prejudices may be right, but they should always be carefully examined.

Many things pass for truth which are untrue. Prescription commonly governs men's opinions. For example, sun flowers are believed to turn with the sun, yet one look will show that such is not the fact.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
DECEMBER 26, 1827.

FAYETTE COUNTY SABBATH SCHOOL UNION.

At the Sabbath School Concert & Prayer Meeting in Lexington, on the 2nd Monday evening of this month, the Committee appointed at the Concert Meeting in November, reported the draft of a Constitution for a County Union; which, after some amendments, was adopted, and officers elected, as will be seen below.

At a meeting of the Board of Managers on the 17th inst. it was resolved, that a subscription paper be put into the hands of each member of the Board, and that immediate exertions be made to obtain funds sufficient to establish a Depository of Sabbath Schools Books in this place.

At the meeting when the Constitution was adopted, about forty dollars were subscribed. But, in order to have a Depository at all calculated to meet the wants of the surrounding population, a fund of *at least two hundred dollars* is required to commence with. We hope all those who feel concerned for the welfare of our country & the rising race, upon whom that welfare under God depends, will not hesitate about giving their aid to this benevolent institution. Subscriptions will be received at this office.

CONSTITUTION
of the Fayette County Sabbath School Union.

Article 1. The name of this institution shall be the "Fayette County Sabbath School Union," auxiliary to the American Sabbath School Union.

Art. 2. The objects of this Union shall be, to promote the opening of new, and the increase of Old Schools within the limits of the County; to establish a regular intercourse among the schools, by which improvements in teaching, and all other communications may be easily transmitted; to establish a Depository for supplying the schools with suitable books, on the lowest terms possible, for ready money; to publish annually a catalogue of their books, with the prices annexed, and furnish each school with a copy; to furnish destitute schools with books gratis, when the funds of the Union or the circumstances of the schools justify such a measure; to stimulate and encourage each other in the education of the ignorant; to establish Auxiliary Unions to be connected with this society, in those situations within the said district where they may be needed; and, to correspond regularly with the American Sabbath School Union of Philadelphia, and to transmit its surplus funds to that institution.

Art. 3. Each subscriber of any definite sum, annually, shall be a member; each subscriber of five dollars, at one time, shall be a member for life; and all Branch Unions, within the County, by sending to the Secretary a copy of their constitution, list of officers and annual reports, and paying two dollars, shall be auxiliary, and entitled to purchase books at reduced prices; and Ministers of the Gospel who patronize and promote schools in the County, shall be members of the Union.

Art. 4. The business of the Union shall be conducted by a Board, to consist of a President, two Vice Presidents, a Treasurer & Depositary, a Secretary, and twelve Managers, of whom three shall be a quorum. The President, Treasurer and Secretary, together with the Superintendents of each of the Auxiliaries, shall be ex-officio members of the Board of Managers.

Art. 5. The first annual general meeting of the Union shall be held at the first Presbyterian Church in Lexington on the second Wednesday of March 1828, at 11 o'clock A. M. when the Board of Managers shall be chosen by ballot, the accounts presented, and the proceedings of the foregoing year reported, together with the number of teachers and scholars that have made a profession of religion.

Art. 6. The Managers shall have power to call special general meetings, and fill all vacancies, which may occur in their own board. They shall transmit to the Corresponding Secretary of the Parent Society, a copy of their Constitution, with the names and residence of the officers, and a copy of each annual report.

Art. 7. The Managers shall meet statedly on the third Mondays of every month. The President or, in his absence either of the Vice-Presidents, or, in their absence, an appointed member of the board, shall preside. The President, or, in his absence, either of the Vice-Presidents, shall have power to call special meetings of the Board of Managers.

Art 8. No scholar shall be allowed to leave his school, without the consent of the Superintendent, to attach himself to any other school belonging to this Union.

Art. 9. No alteration shall be made in this Constitution except at a regular meeting of the Union, and with the concurrence of two thirds of the members then present.

PRESIDENT.
REV. JAMES BLYTHE, D. D.

VICE PRESIDENTS.
JOEL WALLINGSFORD,
JOSEPH M. PHILLIPS.

SECRETARY.
A. W. CAMPBELL.

TREASURER & DEPOSITARY.
LUTHER STEPHENS.

MANAGERS.

J. M'Nitt,	*A. S. Drake,*
W. Hamilton,	*J. M Hewett,*
Joseph Towler,	*J Castle,*
Abraham Walker,	*S. Chipley,*
A B M'Kee,	*Edward March,*
George Norton,	*W. St Clair.*

EX OFFICIO MANAGERS,
Superintendents of the Auxiliary Schools in Lexington.

THOMAS T. SKILLMAN, *of the 1st Presbyterian Church.*

ZEPHANIAH WILLIAMS, *of the 2nd Do. (or M'Chord) Church.*

WILLIAM T. SMITH, *of the Baptist Church.*

JOHN CHALLEN, *of the Methodist Church.*

REVIVAL IN THE CHOCTAW NATION.

Extract of a letter from the Rev. Calvin Cushman, to his brother, Rev. R. Cushman, of Manlius, N. Y. published in the Western Recorder.

Mayhew, September 5th, 1827.

About the 1st of January last, brother David Wright and myself had occasion to go to Bethel, to settle some difficulties which affected the mission.—We succeeded in our object, beyond our most sanguine expectations. We felt that God was with us. On our return, I told the brethren at Mayhew, that I was satisfied I heard a "sound in the tops of the mulberry trees," and it was time for us to "bestir ourselves." Some of the brethren and sisters seemed to awake as from a long sleep.—Soon we began to hear the inquiry—"What shall we do to be saved!" Our meetings in a little time became solemn as eternity. God was with us in very deed. The revival continued for several months, with very little abatement; and some of the time resembling the scene on the day of Pentecost.—Eight have united with the church, one of them a full blood Choctaw, and one a half-breed. Several others, among whom are two Indian boys, give good evidence of a change of heart. At Tikhon-na village, an aged Choctaw has hopefully passed from death unto life. Many in that village are still inquiring the way of life.

In the Chickasaw nation, serious attention to religion has prevailed for six or eight months. Before the present revival the church at Monroe contained more than twenty native members. About that number are expected soon to be *added*, making in all 40 native members of that church. "The Lord reigneth, let the earth rejoice." The work still goes on in that nation. Schools and all worldly concerns are thrown entirely into the back ground by the missionaries there; and the conversion of the souls of the heathen is the grand object.

The revival at Mayhew was attended with many circumstances particularly interesting. To mention them all would fill a small volume. The case of Mr. M. is worthy of special notice. He is a native of Ireland, and educated a Roman Catholic. He has been noted for his wickedness. We hired him as a laborer, soon after the revival commenced, not knowing his character. He was soon affected with a deep sense of his guilt—became so much distressed as to request the prayers of the church in a special manner on the Lord's day—publicly confessing himself to be a most wicked and wretched man. In a few days after this, he grieved the Holy Spirit; cast off fear; his convictions left him; he was more hardened than ever; expressed deep regret that he had desired the church to pray for him; said he was determined to pay no attention to religion; and, come what would, he should live as he had done. He resolved to leave the place, to be out of the way of such things, and appointed the next morning to *depart*. In the evening, Brother H. who had often conversed with him with no apparent effect, went to his room, and spoke to him in a most impressive and solemn manner, but with no more effect than before. He seemed to be given over to hardness and blindness. On leaving him, however, Brother H., on his way to my room, said to a person whom he passed, with much emphasis—"*The Lord can bring down that man.*" After mentioning his case to me, we called up Brother G., who had retired for the night, and we all united in prayer for the wretched man. We felt that God was with us. While we were on our knees, the Spirit returned with increased power upon the guilty man. Those who were with him at the time, say his agony was indescribable—his horror of conscience was unspeakably awful. He was almost literally struck to the floor. In this state he continued through the night, until just as the sun arose. That sun shone on a new world to him. I met him at breakfast time, coming from the grove. Not knowing that any change had taken place in him, I spoke to him, and was going to adapt my remarks to one who had resisted the Holy Spirit. He interrupted me, by exclaiming with his hands raised towards heaven—"I am the man." After a moment—"And oh, the infinite love and compassion of God, to have mercy on such an abominable wretch as I am," and burst into tears. By this time I was speechless, and melted as well as he. During that day, and several succeeding days, his soul seemed filled with wonder and astonishment, at the goodness of God, and the condescension of Jesus; while of himself his views were most abasing. Of him it can be truly said—"Old things are passed away; behold all things are become new." His daily walk has ever since been marked with humility.

O, my dear brother, could I see you, I would tell you many most interesting particulars respecting others of this establishment, the scholars, and *my own* dear children. My soul is overwhelmed, and utterance fails me, and ever has, when I reflect upon the mercy of God in regard to my own dear family. L. and A., one 12, the other 10 years of age, are naturally amiable and lovely. I have, in days past, felt all the tenderness of parental fondness and partiality towards them. But O, what think you are my feelings now, as I have reason to believe they are the children of God, and that the image of our divine Lord and Master is instamped upon their souls, and that they are the Lambs of the blessed fold. Often when I have heard them talking the language of Canaan, and their little faces illuminated with the rays of the Star of Bethlehem, my soul has melted within me. At such times language is mockery. I can only *feel*. CALVIN CUSHMAN.

ANOTHER REVIVAL IN INDIA.

Extract of a letter from the Rev. Mr. Mault, Missionary at Nagercoil, in Travancore.

"In many of the congregations the work of the Lord is really begun. At Tamaracoolum and Agatesorum there are several who adorn the doctrines of

the Gospel, and are exerting themselves to bring others to a participation of the same blessings. Their outward condition is greatly improved, especially many of the women, whose cleanly appearance and devotion in the house of God, is a great contrast to what it was five or six years ago when we were favoured with an opportunity of sowing the seed among them. Many of them are now so attentive to the things spoken, that it is really delightful to make known the Gospel to them.—At times I feel so much pleasure and enlargement in the work, that I cannot but believe the Lord is of a truth with us. The good done is not confined to our place; for in most of the congregations that have been for some time established, there are many interesting people, who, I trust, have passed from darkness to light.

"The work began with the Readers, many of whom are really devoted to their work; and with their zeal is mixed a great deal of prudence. You will be glad to hear that *Daverum, Moses, Solomon, Christian, Pakeyanthem*, and *Nalatamby*, are among the number. How delighted would you be to witness the effect produced by preaching the glorious doctrines of Christ, among them. I know not that it is to be attributed to any one in particular. The holiness of God's law, the evil of sin, the infinite love of Christ, manifested in the death of the cross, and what he effects on the hearts of men by his Spirit, are the subjects on which we principally dwell. On Friday week, when speaking of the evil of sin, and the infinite love of Christ in being made sin for us, that we might be made the righteousness of God in Him, the whole of the Readers present were deeply affected; I believe there was not a dry eye among them. How different is the aspect of things from what it was! What has God wrought! Sufficient, you will say to check unbelief, and to prompt to vigorous exertion.—By the help of God, I am determined to work while it is called day. I will just add, that I trust the Lord has also begun to bestow his blessings upon our labors in the schools, for several children seem to be under pious impressions."

National Legislature.

Dec. 4th.—On this day the President of the United States transmitted to both Houses of Congress *a Message* exhibiting a brief view of the state of some of the most important interests of this country.

The President in taking a retrospect of the past year gratefully acknowledges the superintendance and goodness of Divine Providence, that has conferred on the people of this nation a portion of enjoyment as large and liberal as the indulgence of Heaven has perhaps ever granted to the imperfect state of man upon earth. As we have not room to copy the message, we shall only name some of the principal subjects which it presents for Legislative consideration.

Some of the questions on which the United States and Great Britain were at issue have been amicably settled—others are postponed. Measures have been taken for the distribution of the indemnity to those entitled to receive under the first article of the treaty of Ghent.

As the Conventions for regulating the commercial intercourse between the two countries will expire by their own limitation in Oct. 1828, two other Conventions have been concluded to continue in force the treaties of commerce which have hitherto existed.

The Commissioners appointed to fix the line of boundary between the state of Maine and the British Territory, have disagreed. On this subject difficulties yet remain unsettled.

The President expresses his regret that the views of the two countries respecting the commercial intercouse between the United States and the British Colonial possessions have not approximated to a friendly agreement.

With the other nations of Europe the intercourse of this country continues with little variation. A new treaty of navigation and commerce has been concluded with the kingdom of Sweden.

The President next speaks of the friendly disposition of the Emperor of Russia towards the United States; and then of the progress of freedom in the South American Republics, and of the steps taken to indemnify the citizens of the United States, who have suffered by unwarranted captures made by vessels belonging to Brazil.

In respect to the internal interests of our country, the message states that the "balance in the Treasury on the first of January last, was six millions three hundred and fifty-eight thousand six hundred and eighty-six dollars and eighteen cents. The receipts from that day to the 30th of September last, as near as the returns of them yet received can show, amount to sixteen millions eight hundred and eighty-six thousand five hundred and eighty-one dollars and thirty-two cents. The receipts of the present quarter, estimated at four millions five hundred and fifteen thousand, added to the above, form an aggregate of twenty-one millions four hundred thousand dollars of receipts. The expenditures of the year may perhaps amount to twenty-two millions three hundred thousand dollars, presenting a small excess over the receipts. But of these twenty-two millions, upwards of six millions have been applied to the discharge of the principal of the public debt; the whole amount of which, approaching seventy-four millions on the first of Jan. last, will on the first day of next year fall short of sixty-seven millions and a half. The balance in the Treasury on the first day of January next, it is expected, will exceed five millions four hundred and fifty thousand dollars; a sum exceeding that of the first of January 1825, though falling short of that exhibited on the first of January last."

The amount of duties secured on merchandize imported from the commencement of the year until the 30th of September last, is twenty one millions two hundred and twenty six thousand, and the probable amount of that which will be secured during the remainder of the year, is five millions seven hundred and seventy-four thousand dollars, forming a sum total of twenty-seven millions. With the allowances for drawbacks and contingent deficiencies which may occur, though not specifically foreseen, we may safely estimate the receipts of the ensuing year at twenty-two millions three hundred thousand dollars; a revenue for the next equal to the expenditures of the present year.

The deep solicitude felt by our citizens of all classes throughout the Union for the total discharge of the public debt, will apologise for the earnestness with which I deem it my duty to urge this topic upon the consideration of Congress—of recommending to them again the observance of the strictest economy in the application of the public funds."

The President proceeds to speak of the condition of the army, and of the surveys which have been made in various parts of the United States for the construction or improvement of roads, canals, &c. reports of which will be laid before Congress.

"The report from the Post-Master General exhibits the condition of that Department, as highly satisfactory for the present, and still more promising for the future. Its receipts for the year ending the first of July last amounted to one million four hundred & seventy three thousand three hundred & fifty-one dollars, and exceeded its expenditures by upwards of one hundred thousand dollars. It cannot be an over sanguine estimate to predict that in less than ten years, of which one half have elapsed, the receipts will have been more than doubled. In the mean time a reduced expenditure upon established routes has kept pace with increased facilities of public accommodation, and additional services have been obtained at reduced rates of compensation. Within the last year the transportation of the mail in stages has been greatly augmented."

He invites the attention of both houses of Congress to the state of the public lands—to the debt of justice due to the surviving soldiers of the Revolutionary War, and in conclusion to various other subjects which have been repeatedly recommended to the consideration of Congress.—*Vis. & Tel.*

FOREIGN NEWS.

[From the N. York Courier]

Europe.—*Important Private Intelligence.*—The packet ship York brought a letter to an English gentleman in this City, from which we gather important intelligence with respect to Greek and Turkish affairs.

This letter is from a gentleman in London, occupying a responsible official station. He states there is an express agremeent, (not an understanding,) entered into by England, Russia, & France, to conquer and partition the Turkish dominions in Europe and Africa.—Constantinople, and its dependencies, are allotted to Russia—Egypt to England, and the isles of the Mediterranean and some portions of the land adjoining that sea to France. The Turk is to be driven into Asia, and the Greeks are to have a government of their own under the guaranty and protection of the three Powers.

We are not at liberty, for obvious reasons, to give names in regard to this information;—we can only say that it comes from a responsible source, through a respectable medium.

GREECE.

London papers of the 22d, and Liverpool of the 24th Oct. have been received, *via* Norfolk. As far as any new information from Greece is contained in these papers, it tends to strengthen the assertions and opinions in the foreign journals before received, as to the change in the determinations of the Sublime Porte. The official proclamation of the Greek Government also sustains these statements and views.

That the Greeks will at length obtain, by the intervention of the Allied Sovereigns, that state of tranquillity which will enable them to repose and repair the fearful ravages of a cruel and protracted war; and that condition of freedom for which they have in vain fought so bravely, and so nobly endured sacrifices the most terrible to the human heart, is made more probable by every day's information. Humanity rejoices at the approach of such a consummation; and is disposed to retract, in the moment when gratitude for this happy intervention is fresh in the bosom, the reproaches which she has heretofore uttered against the supposed cold-bloodedness which enabled the princes of Christendom to remain passive spectators while the cross on the Grecian citadels and in the Grecian ranks, was made to bow before the crescent. The green valleys of Greece may again spring elastic to the tread of liberty; the mountains of Greece may again echo the song of freedom; the patriarchs of Greece may again inculcate the lessons of morality and the duties of religion without danger; and the wives and daughters of Greece may throw aside the ornaments of the amazon, and once more enjoy the privileges of domestic peace, rendered sweeter and more secure by the triumphs of freedom.—*Nat. Journal.*

In relations to Spain, if the accounts from the French papers are worthy of belief, the presence of King Ferdinand among his disaffected Catalonians, has produced at least an abatement of the insurrectionary *movement*. Whether any abatement of the *spirit* in which they originated has been the result, may admit of more doubt.—*Ib.*

Militia Tax.—The Editor of the Mass sachusetts Spy estimates the late militia muster of that state to have cost in time and money $247,003!—a tax which if laid by the legislature on the whole state, instead of the Militia alone, would not be submitted to.

Deaf and Dumb.—There are 15 000 deaf mutes in France, and 500 only receive the benefits of instruction.

Pennsylvania and England.—Pennsylvania contains 47 000 square miles, and England only 50,000, yet England maintains a population of more than 10,000,000.

MARRIED,

On the 16th inst. by the Rev. J. C Harrison, Mr. *Bartlett Hall*, to Miss *Ann Offutt*, both of Scott County.

—— On the 11th inst. by the Rev. Thomas Henderson, Mr. *Henry Rochester*, of Mercer, to Miss *Dimeretta Pitts*, of Scott County.

From the New York Observer.

CONVERSION OF THE WORLD.

The large subscriptions made in this city on a recent occasion in aid of Foreign Missions, has awakened a general admiration throughout the land. Some indeed have pitied the weakness which could pour so much money into the sea of heathenism, when it might have been "given to the poor," or applied in some other way to the relief of misery nearer home. "Not that they cared for the poor," &c. But with most who have expressed their feelings on the subject in print, the admiration has been of a different kind.

Says the Christian Mirror,—When and where has $108,000 been counted as the result of one evening's subscription to a charitable object, at a single meeting, before this at New-York? We invite our "Reformers" and "Plain Truths," and all who join with them in their scurrilous abuse of missions and missionary agents, to look at this and receive instruction.

Says the Vermont Chronicle,—The American Board and their friends in New-York seem to have felt something of the greatness and glory of their enterprize, and the extreme urgency of its demands upon them; and few meetings have been held in our country, or indeed any other, in modern times, during which so much appears to have been done in obedience to the last—the MISSIONARY command of our SAVIOUR. If we look only to the money devoted to this object, the sum subscribed at the meeting on Monday evening, is altogether unparalleled in the history of modern missions. The Christian public, both in England and America, were greatly surprized to learn that so much as $4,600 had been subscribed at a missionary meeting in Manchester, but at the New-York meeting there was given absolutely, more than five times, and conditionally more than *twenty* times that sum! THE DAY IS DAWNING; and it becomes those who profess to know and love the truth, to open their eyes—to come abroad and look around them—to ponder seriously the question, what they have done and what they are ready to do, to evince the extent of their knowledge, the depth and fervency of their love.

Other editors have alluded to the subject with equal animation and interest. And truly it was an evening long to be remembered. We then saw, for the first time in our lives, Presbyterians, Reformed Dutch, Congregationalists, Episcopalians, Scotch Presbyterians, Moravians, and we believe Baptists, all uniting in feeling, if not in act, for the promotion of an object dear to the heart of Everlasting Love. Though, with one exception, the subscriptions were made by our own citizens, yet the flame burned as bright in the breasts of many others; and in their several spheres of action will tell as much upon the cause for which the Redeemer died. A gentleman from West Massachusetts rose to apologize for not subscribing on that occasion, intending, as he said, to head the subscription in his own County Society with a liberal sum. A gentleman from Connecticut wished to give his pledge, so far as it could be redeemed by any efforts of his own, that the receipts of his County Auxiliary for the ensuing year, should be double those of the past. A gentleman from Washington County, N. Y. the same. A gentleman from Greene County, the same. A gentleman from Addison Co. Vt. the same. Several gentlemen from Boston and vicinity desired it to be understood that they withheld their subscriptions then, only that they might make them, with greater advantage to the cause, in connexion with their brethren and friends at home.

But we are wandering from the object which we had in view. The subscription above referred to, is spoken of as unprecedented in the annals of Christian benevolence — It is considered an honor to our city, and as indicating how deeply the hearts of Christians here feel for their perishing fellow men. It is possible that some of us have been vain and foolish enough to apply such language, secretly, to ourselves. If so, it is time to look about us and reflect. This city contains some 20,000 persons who have professed the name of Christ, and dedicated their all to him. Of this number, 10 000 may be Presbyterians and Reformed Dutch: and of these, 4000 may be males. Many of them are men of wealth, and most of them blessed with a competence of this world's goods. Now what if the question should be asked, "How many of these Christian brethren shared in the privilege of making up the subscription in question?" The answer is,—about 40! They were not, in general, the opulent: neither indeed were they poor.—They were men to whom God had given a moderate portion of earthly treasure and with it a desire to do good and communicate.

How is it then? Have these 40 brethren done wrong in giving? or the 3960 in withholding? Should the latter contribute in the same proportion as the former,—instead of $58,375, (aside from the $50,000 guaranteed by a gentleman from Rochester,) we should have, in this city alone, and in these two denominations only, a total of $5,779,125 — But if it be said that many of the brethren are too poor to contribute in this manner, let half of them be omitted from the calculation. The amount would then be, $2,889,562; or sufficient to support for *five years*, 1000 missionaries in heathen lands, and to announce the glad tidings of salvation to 1,000,000 souls now sitting in the region and shadow of death. A million souls! Who can measure the amount of suffering or bliss which will be their portion in eternity! Who can comprehend even their number? which compared with the whole heathen world, is as nothing. When shall these millions and hundreds of millions be blessed with the light of life, if Christians do not awake? and how shall we clear our skirts from the blood of souls, if we fold our hands in indifference, and see them perish?

We would leave this subject to the silent reflections of our readers; assured that the more they consider it, the deeper will be their conviction that they have been strangely deficient in their efforts to fulfil the last command of their ascended Lord.

From the Albany Christian Register.

FOREIGN MISSIONS.

Our city has lately been visited by the Rev *Jonas King*, and the Rev. Mr *Kirk*, as a committee from the "*American Board of Commissioners for Foreign Missions*." The object of this very welcome visit, was to present the claims of the heathen world to the charity of our citizens, and to invite their attention to, and enlist their co-operation in, those measures that may spread the Gospel to "every creature."

Mr King made a public address, and statement of his travels, Sabbath before last, in the evening, at Dr. Ludlow's church, to a very numerous and highly gratified audience He was followed by an animated and affecting address by Mr. Kirk.

On Monday evening, a large and highly respectable meeting of gentlemen assembled at Mrs. Rockwell's. S. M. Hopkins, Esq. called the meeting to order, and the Hon. Stephen Van Rensselaer was called to take the chair. After a short address, the Rev. Dr. Chester opened the meeting with prayer; Rev. Dr. Ludlow introduced the committee to the assembly in an appropriate speech. Mr. King and Mr. Kirk then presented the object of their visit to the meeting with great effect. Mr. Bissell of Rochester, from the New-York Committee, stated what had been done at the recent meeting of the board in that city; after which, upon motion of Maj. I. Smith, a subscription paper was laid upon the table and the meeting invited to contribute to the advancement of the cause of Missions.

Several thousand dollars were subscribed, and a committee appointed to receive the "free gifts" of this community. We understand that more than eighteen thousand dollars are obtained, and it is confidently expected that $20,000 will be devoted, from this city, to this noble object.

The subject has awakened a deep and delightful feeling among us,—And the result is highly gratifying to all who love the happiness of men and glory of God. There are a few who have objected to this contribution, and have refused to participate in it, who are abundantly able, and who would have been infinitely more blessed in *giving*, than they can be in *withholding*; but it is to be presumed that when they shall have an opportunity to gain more information, they will be happy to unite in a charity which is "twice blessed."

IMPRISONMENT OF A MISSIONARY.

The Wesleyan Methodist Magazine for October, contains the following paragraph: "Our friends will learn with regret, that the unprovoked and atrocious attack upon our chapel at St. Ann's, (Jamaica,) has been followed by a more systematic attempt to restrict the labors of our Missionaries in this island, first, by inserting a clause in the new Slave Act, to prevent their preaching to the slaves between sun-set and sun-rise; and then by enforcing the law with most unwarrantable rigor. The result is, the imprisonment of our excellent Brother, Mr. Grimsdall." His term of confinement was ten days. After being liberated, he wrote as follows, under date of July 6, 1827.

"The last communication I forwarded to you was written from the common gaol of this parish, in which I was confined for the space of ten days, for no other crime than having Slaves in my congregation after sun-set, in which I was authorized by the law of the island, provided it was not after eight o'clock, which was not the case as you would see from the copy I forwarded of my examination and commitment.

The place of my confinement was rendered unpleasant by many things, but by none more so than by its being on a level with the hospital, which was only divided from my room by a very narrow passage, & greatly annoyed me with an almost intolerable stench. Through mercy I suffered nothing in my health.

I was liberated on Saturday the 16th of June, at sunset.

On the preceding Friday evening I sent for the goal keeper, and inquired what time he had orders to let me out; he answered that on Sabbath, at four o'clock, my ten days would be expired, and that I should then be released. I told him that I had never heard of a prisoner being dismissed from confinement on the Sabbath.

On Saturday about four o'clock, the gaol keeper came and said he had received orders to dismiss me. At sunset, accordingly, he came, and said, "I had a full and free discharge from St. Ann's goal." I was not sorry for this liberation, for I felt anxious to be engaged in my duty of preaching the word of life, from which my confinement had prevented me, though they could not hinder me from singing and prayer, nor from enjoying those manifestations of God that made me happy and joyful, and made my prison like a palace. The members of the Society were very kind, and did all they could to make me comfortable.

On the Sabbath after my liberation I preached twice on the Bay."

THE GOSPEL IN GRAND CAIRO.

Mr McPherson, Wesleyan Missionary at Alexandria, in Egypt, under date of February 5. 1827, writes as follows: "I received very pleasant intelligence respecting the lady I baptized and married at Cairo.—The Rev. Eli Smith writes to me, that she holds fast the beginning of her confidence, and is earnestly seeking the salvation of her soul, and takes a deep interest in the Missionary cause Her husband too does all he can to aid the Lutheran Missionaries in their projected Mission to Abyssinia. If the Society has been the means of saving this Mahomedan lady, they are amply repaid for all that has been expended on the Egyptian Mission."

INTERESTING OCCURENCES AT RAMMAKALCHOKE.

Extract of a letter from Messrs Trawin and Piffard, Missionaries at Kidderpore, dated Jan. 22, 1827.

On the 21st of July, we visited Rammakalchoke, and were happy to find shat Geredbor, a person of the village, who is a regular attendant on the means of grace, had destroyed his family idol. As the circumstances connected with this event may be gratifying, we shall here notice them

About a week prior to our visit to the village, this man's aunt was taken ill, and he prayed to his domestic idol to heal her, making a vow that he would offer a buffalo in sacrifice should his aunt recover. The prayers and the vow were both unavailing: for the woman died.—A few days after, his first cousin was seized with affliction: he again applied to his domestic oracle for relief, but help was sought in v in—death carried off this relative likewise. The man, enraged at the stupid idol, who had refused to hear his cries in such a season of calamity, declared that Punchanund, the family god, was destitute of power He therefore forthwith took it down from its seat, bound it up with the corpse, and proceeded to the place of burning, where he was about to commit it to the flames. A Brahmin, however, being present at the spot, entreated him to desist from committing such an outrage upon the idol The man listened to this remonstrance, and upon the Brahmin's request, gave him the image. It was soon consecrated afresh; and it now occupies a place among the Brahmin's domestic idols. Geredebor continues to hold idolatry in contempt, and is, we hope, not far from the kingdom of Heaven.

In returning from Rammakalchoke, the sights on the banks of the Milla were horrible beyond description; dead bodies, some whole, and others partly consumed, were lying quite exposed, presenting the most ghastly appearances imaginable. Oh, when will the happy period arrive, when these appalling effects of idolatry shall entirely disappear? We passed through a field also which was quite a Golgotha; skulls and human bones were lying about in all directions Awful proofs these, that sin reigns unto death.

Opening of the Chapel at Rammakalchoke.—This building was opened for divine service on the 7th of November. The erection of the chapel besides the materials of the old temple, has cost 1270 sicca rupees, which the friends of the cause here, with their usual liberality, have enabled us to defray.

Baptism of Five more native Converts.

We have now the pleasure to inform you, that the Gospel has been introduced into another village, nine miles distant from our station.—Choetondas, of Ragarampore, became impressed about three months ago by hearing the Gospel at Rammakalchoke, where he was then on a visit. Since that period he has regarded the salvation of his soul as the one thing needful. Being satisfied of his sincerity in seeking admission into the church, he, and Shoame, a Hindoo female, of Ludinaberea, a village near Rammakalchoke, were baptized in the Kidderpore chapel on the 16th instant. The congregation was large and attentive. We have visited Ragarampore, and have found the people exceedingly well disposed to listen to the truths of the Gospel. A bungalow, to serve the purpose of a school and a chapel, is being erected in the village.

On the 18th instant, Krisno, Rambhodro, and Nederam, three Hindoo youths, the eldest sons of the first three converts from the village, were baptized in the chapel at Rammakalchoke. These three persons gave a satisfactory confession of their faith before a number of their idolatrous neighbors who had been to witness the first baptism in the village. Our dear friends, Mr. and Mrs. Hill of Berhampore, enjoyed with us the interesting scene of beholding these young people dedicate themselves to the service of God.—Oh! may God pour out his spirit upon them, that they may spring as the grass, and grow as the cedar in Lebanon; "that they may be unto the Lord for a name, and a praise, and an everlasting sign, that shall never be cut off."

From the American Advocate.

RULES OF CHRISTIAN LIFE.

I am acquainted with a venerable divine whose usefulness has surpassed that of many of his contemporaries in the Gospel Vineyard.—His Church, devoted to pious enterprise, is uniformly in the sensible enjoyment of God. As I have gazed on the crowds flocking to his Church I have been forcibly reminded of the beautiful imagery of the Prophet, "who are these that fly as a cloud, and as the doves to their windows?"

In the deportment of this man of God I have seen the happiest correspondences with the character of his holy calling. Every thing was indicative of what I believe to be true—that his closet was to him, as Carmel to Elijah;—the Lord was there. I shall never forget as I one day adverted to the invariable prosperity of his Church, with what a soul subduing pathos he exclaimed —"The Lord reigneth!"—"I have lived long enough to prove that without him I can do nothing, but I have seen enough to convince me that with him I can do all things;—blessed, blessed be his name!—in his confidence he has kept my fold, and they continue a flourishing and happy people"

My principal design in introducing this character is to relate a circumstance which will afford a practical illustration of the benefit of a *daily* walk with God.

This good man besides his general rules for Church government, had drawn up a few articles defining particularly, and at the same time enforcing, Christian duties. They were chiefly designed for the regulation of domestic conduct. Indeed the adoption of these rules by every member of his church, to be hung up in a conspicuous part of their houses, was an article in the condition of his settlement among them These rules were unanimously adopted and strictly adhered to;—a circumstance which he often mentions as one great cause of the prosperity of his church.

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"To do good and to communicate forget not, for with such sacrifices God is well pleased"

"To them who by patient continuance in well-doing seek for glory and honor, and immortality, eternal life." The following are the Rules.

"These are the Rules of this Family."

I.

"We have no time given us to throw away, but to improve for Eternity: Therefore we would join in no conversation that is unprofitable; but in that only which is good to the use of edifying, that it may minister grace to the hearers.

II.

We are not anxious to gossip on the *news* of the Town; or to be informed of the business of others; but as it might lead to exercise the various duties which we owe to God, and our neighbor described in the 10th chapter of Luke.

III.

We have nothing to say of the misconduct of others. Therefore let not the fault of any absent person be mentioned, unless absolute necessity requires it:—and then let it be with great tenderness, without dwelling upon it. May God preserve us from a censorious, criticising spirit, so contrary to that of Christ.

IV.

We offer the right hand of fellowship to every one that cometh in the name of the Lord; but we receive none to doubtful disputation; but whoever loveth the Lord Jesus in sincerity, the same is our brother —our sister and mother—'for God is love.'

V.

We neither receive nor pay visits on the Lord's Day. For we and our house desire particularly on that day to serve the Lord.

VI.

We do earnestly wish every one to reprove us faithfully, when we deviate from any of these rules:—So shall we be as guardian angels to each other, and as a holy mingled flame, ascending up before God —And as many as walk according to these rules 'Peace be unto them.'"

Were these rules adopted by our professing Christians with sincere motives, we should in all probabilty soon see a greater consistency in their moral conduct.

Poetry.

The following lines, by the Rev. S GRAHAM, originally appeared in the Richmond Enquirer. They were written during a passage from New-York to Richmond, in November, 1826.

Heave! mighty ocean, heave!
And blow thou boist'rous wind!
Onward we swiftly glide, and leave
Our home and friends behind.

Away, away we steer,
Upon the ocean's breast;
And dim the distant heights appear,
Like clouds along the West.

There is a loneliness
Upon the mighty deep;
And hurried thoughts upon us press,
As onwardly we sweep!

Our home—O, heavens—that word!
A name without a thing!
We are e'en as a lonely bird,
Whose home is on the wing.

My wife and little one
Are with me as I go;
And they are all beneath the sun,
I have of weal or woe!

With them upon the sea
Or land, where'er I roam,
My all on earth is still with me,
And I am still at home!

Heave! mighty ocean, heave!
And blow thou boist'rous wind!
Where'er we go we cannot leave
Our home and friends behind.

Then, come my lonely bride,
And come my child of wo;
Since we have nought on earth beside,
What matter where we go!

We heed not earthly powers,
We heed not wind nor weather;
For come what will, this joy is ours—
We share it still together.

And if the storms are wild,
And we perish in the sea,
We'll clasp each other and our child—
—One grave shall hold the three!

And neither shall remain,
To meet and bear alone,
The cares, the injuries, the pain,
That we, my love, have known.

And there's a sweeter joy,
Wherever we may be:—
Danger nor death can e'er destroy
Our trust, O God! in thee!

Then, wherefore should we grieve,
Or what have we to fear!
Tho' home and friends and life we leave,
Our God is ever near.

If He who made all things,
And rules them, is our own;
Then every grief and trial brings
Us nearer to his throne.

Then come, my gentle bride,
And come my child of love;
What if we've nought on earth beside!
Our portion is above!

Sweep! mighty ocean, sweep!
Ye winds, blow foul or fair,
Our God is with us on the deep!
Our home is every where.

BAXTER'S CALL,
For sale at this office, price 37 1-2 cts. three dollars and fifty cts. per doz.

CAUTIONS AGAINST
THE USE OF TOBACCO.

By the Managers of the Apprentices Library of Philadelphia.

Smoking often proves very injurious to the health, causing imperfect digestion of the food, giving rise to heartburn, headache, falling away of the body, together with many nervous and disagreeable feelings, which it is not easy to describe. In some delicate persons it has even brought on consumption. As these effects of smoking are frequently long in showing themselves, they are often ignorantly or falsely attributed to other causes.

In consequence of this habit, the teeth are stained with a yellow or dark brown colour; besides which, the hot smoke tends to destroy them, especially when through a short pipe or cigar. The breath also acquires a very offensive smell; on which account smokers often unconsciously render themselves nuisances to those in whom they would be very sorry to produce aversion or displeasure.

Chewing is a practice of even more unseemly appearance than smoking. Who does not naturally revolt at the bare idea of receiving any thing unclean into his mouth? Now, it is well known, that in the preparation of tobacco, *copperas, lime, urine*, and perhaps other things equally exceptionable, are employed. The tobacco-chewer, who knows, must either forget what he is constantly taking into his mouth, or confess himself guilty of a very filthy practice. Those who have seen the naked savages of the East India Islands, chewing their beetle-nut, and spirting out the red spittle, which stains their teeth a jet black, turn away from them with great disgust! Were not the custom of chewing tobacco so very common, it would doubtless produce upon us a similar impression. Nearly all the objections which have been urged against smoking, may be applied to chewing. Many persons entertain a notion, that it helps to preserve the teeth. Did the limits of this address permit, it would be easy to prove that this is a most mischievous error. Not only are tobocco and the substances generally used in preparing it, calculated to injure the teeth, but their constant presence in the mouth necessarily tends to blunt the sense of taste, so that finally, all kinds of delicacies, and even our common food, are rendered much less palatable.

It would hardly be worth while to caution you against taking snuff, were it not possible for some to regard our silence as implying that there are no objections to the practice: The powder of tobacco is injurious when used alone; but it is much more so by its mixture with various matters, such as pulverized glass, hellebore, sal ammoniac, &c. generally added for the purpose of increasing its pungency. By the constant application of such harsh and sharp substances, the senses of feeling, smelling, and taste, are necessarily injured, and the inner lining of the nose rendered dry, hard and much thicker than usual. Hence most persons who have long taken snuff, speak as if their noses were almost stopped up, which is actually the case.

In addition to the weighty objections already pointed out against the use of tobacco, there remain others of a still more serious nature to be considered. The practice of taking it immoderately, in any form, is in itself a species of intemperance, being certainly an unnatural and improper indulgence of the senses. But by far the greatest danger to be apprehended from this vicious custom, arises from its tendency to pave the way to a fondness for spirituous liquors.

The reason why ardent spirits and tobacco are so frequently found associated, may be satisfactorily explained by the fact that a love for the one begets and cherishes a taste for the other. It may, therefore, be laid down as a maxim, well worth the recollection of every one, that he who uses tobacco in any way, runs a much greater chance of becoming a drunkard than he who uses it not. Let it ever be borne in mind, that in this country, where liquors of every kind are so abundant, and presented to our taste under so many tempting forms, we cannot exercise too much caution to avoid every chance of becoming fond of strong drink.

In conclusion, let it be impressed upon your minds as an invaluable maxim, that it is much easier to resist the first temptation, than to overcome the consequences of indulging it.

Never allow yourselves to be persuaded to use tobacco, in any manner, even as a remedy for the tooth-ache, or any other pain or disorder; since the most eminent physicians agree, that, as a medicine, it rarely does good, and never to an extent equal to the evils to which it may lead.

Beware of tobacco in every shape, and as you regard your own welfare, *touch not, taste not.*

NEW PUBLICATION.

To the Reverend Clergy:—

The undersigned proposes to commence a Periodical Publication, of original plan and character, as soon as adequate pledges of supplies shall be obtained. The work to bear the following title, or something similar, viz:

The American Pastor's Journal; or Original Sketches of real Characters, Conversations and striking Facts. Furnished Chiefly by CLERGYMEN.

The following imperfect sketch of topics to be embraced, may serve to illustrate the plan.

1. Instances of very early piety. 2. Striking results of Parental faithfulness, or unfaithfulness; of filial respect or disrespect. 3. Cases of individuals raised from deep obscurity, or wickedness, to eminent usefulness. 4. Remarkable cases of conviction. 5. Cases of great hardness of heart, from resisting convictions. 6. Striking cases of submission and conversion to God. 7. Cases of awful relapse into sin. 8. Cases of strong temptation and trial. 9. Cases of strong faith and confidence in God. 10. Peculiarly manifest interpositions of Providence, in mercy or judgment. 11. Instances of the wrath of man being made to praise God. 12. Cases illustrative of the influence of piety on the intellectual powers. 13. Instances of extraordinary beneficence or covetousness. 14. Death-bed scenes, of the Christian, the backslider, the infidel, the universalist, the profane man, or the worldling.

It is conceived that the very existence of such a Periodical, may be the means of leading Clergymen, in their pastoral intercourse, to be more observant of character, more discriminating in their views of human nature, and more disposed to record and rescue from oblivion striking conversation and facts. No species of knowledge can be more interesting or more useful, than that thus drawn from real life,—especially from portions of life most intimately connected with spiritual and eternal realities. If it is all-important that masters in surgery and medicine record, for mutual improvement, and for the benefit of mankind, striking cases which occur in their practice; it cannot, surely, be less important, that those who watch for the life of souls, should preserve similar records. It would seem as though from the daily intercourse of several thousand Clergymen, such materials, of the character contemplated, may be obtained, as, if well condensed and judiciously arranged in an elegant Periodical, will not fail to be read with intense and general interest. And who can tell, but that God, who is rich in wisdom, may thus employ the simplest means for collecting, condensing and reflecting rays of sacred truth, in the form of practical results, which may carry conviction and saving instruction to uncounted millions!

As the work is intended to consist wholly of origiual matter, and that of a specific character, it is obvious that it cannot be commenced, before obtaining distinct pledges of good supplies. And it will be important to have a considerable number of communications on hand at the commencement, as well as afterwards, that due regard may be had to order in the arrangement of subjects, and an interesting variety be presented in every Number.

It will not be necessary to publish the names of writers, nor of individuals alluded to in communications: though in many cases it may be desirable and expedient. But in every case the name of the writer, or some respectable reference for attesting the accuracy of statements, must be furnished to the Editor; as he must be responsible to the public for whatever may appear in the work. He will moreover think it his duty to present Contributors a generous compensation.

☞ Ministers of different Christian denominations, disposed to aid in executing the design, are respectfully and affectionately requested *to write as soon as practicable*—either furnishing matter for publication, or stating definitely, *when and how much aid may be expected.* If the work is ably supported by the co operation of Clergymen, the Editor does not besitate to say, that he will at least circulate thousands and tens of thousands of copies gratuitously, and thus afford Contributors the best of all rewards—the opportunity of doing extensive good.

That the blessing of God Almighty may crown the enterprise, is the humble prayer of His servant,

AUSTIN DICKINSON.

NEW-YORK, Nov. 17, 1827.